1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

kenzie, making his memorable overland trip to the Pacific, records coming upon Indian villages at every few miles of his course. Boas describes the way in which the inhabitants of each of these claim to be descended from one group of ancestors.

Though it is impossible to estimate the former population of the Bella Coola valley with any degree of accuracy, it must have been in the thousands. In 1922 there were surviving rather more than three hundred individuals, who live in one village on an Indian reserve near the north bank of the Bella Coola River, about a quarter of a mile from the sea. In the last century the tribe was stricken with smallpox, and since then consumption, venereal disease, measles, and other diseases of the white man have taken their deadly toll. Changed conditions of life and decay of the rich ceremonial around which centred their interests in the old days are also contributory factors in their decline. Within the last few years, however, the population has begun to increase.

Bella Coola Villages

The following list of Bella Coola villages was obtained. In an effort to learn which had been deserted in recent years, the writer always asked whether or not a town was occupied at the time of Mackenzie's visit, an event of such great interest to the grandparents of the older people that the memory of it is still preserved. Villages said to have been occupied at that time are marked with an asterisk.

Three rivers empty into the head of South Bentinck Arm, which is about one mile in width (see Plate 7). The Bella Coola, flowing from the east, enters at the southern edge, and the *Nulxuʟtskwan·e* winds in from the north to the opposite angle of the head of the fiord. This stream, "The Nearest River" of the Bella Coola, so-called because of its proximity to the sea, is shown on maps as the Necleetsconnay. Between the mouths of these two is the *Pe·ɔɬɔ*, a small stream rising

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

361 the north bank of the Bella Coola,[1] near the lower slope of the mountain, and about three miles from the sea. It is probable that there was a town at this spot very long ago, according to the statement of one old man, and the numerous repositories (II, p.8) in the vicinity support this view.

*(11) *Sɪnxɬ*, "Sunny," or "Fallen Sun": on the south side of the Bella Coola opposite the preceding. It was deserted about 1907. This was a fairly large town, though never as big as *Q̓omqo·ɬs*. The name is derived from Sun, *sɪnx*, and there [173] [178] are two explanations given for it. One informant states that the name came from the many revelations of the Sun to the first people there; another that the first chief, said to have been named *Stälɬɪmɣ*, erected a large totem-pole, decorated with the figure of a sun. This blew down, in consequence of which the people called their town *Sɪnxɬ*, "Fallen Sun."

*(12) *Sqomɬɬ:* on the south side of the Bella Coola about three miles from the sea, and a short distance below the end of the present bridge. The meaning of the name is unknown.

*(13) *Tɛɪmotɬ*, "Where the River Is Sufficiently Deep to Cover the Stones, but Shallow Enough for Rapids": the upper continuation of the last-named. It was deserted during the [164] [173] smallpox epidemic. The name of the chief who came there at the beginning of time was given as *Tswakilak*.

(14) *Sno'oniqwlɣ*, "On the Point": on a curving promontory on the south bank of the river about four miles from the sea. It was long ago swept away when the river changed its course.

(15) *Nu'ɛxmäq*, "The Place of Foul Water": on the north [133] bank of the Bella Coola a little above the preceding, at a place where there were a number of stagnant pools between the river and the mountains. No one knows how long ago this town was abandoned; but as the names of people living there figure in stories which are said to be of no great antiquity, it

[133] [1] The river frequently changes its course, so that village sites now at a considerable distance from it may once have been on its banks.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

stream, on which the salmon-weir rested, was carried away.[10] 361

The following village may be included with the above: [173]

(27) *Nusxeq:* on the shore of North Bentinck Arm, to the east of the creek that flows into it at Green Bay. This long-deserted village was built so close to the ocean that high tides reached almost to the houses. According to one informant, the name was derived from that of the first chief sent down from above to that spot; while another connected it, etymologically, with *Nusx*, the name of the barren district some four and a half miles up the valley of the creek. In recent years this village site has been used only as a summer camp. [173]

The name given to the Bella Coola valley is *Nuxälk*; that given to the inhabitants of the valley, excluding those of village no. 27, is *Nuxälkɪmɣ*.[11] 101 103

Two points must be considered with regard to the above list of towns: In the first place, can it be regarded as an accurate list, or do the towns belong to the realm of mythology? In the second place, are the customs and beliefs of the inhabitants of the different towns sufficiently similar to be described without reference to local differences? 128 173 361

The first question is difficult to answer. The Bella Coola undoubtedly consider the existence of these towns to be an historical fact, but so do they regard the peopling of the earth by men created in the land above. Nevertheless, the above list appears to be substantially correct. The Bella Coola, although now collected into a single village, still remember their ancient homes. One man, for example, stated as a matter of course that he was a man of *Snuɬli*. Further inquiry elicited the information that he had been born at *Sunxl*, where his father had moved at the time of the smallpox epidemic. It later appeared that my informant's father was born at *Tcɪmotl*, had married there, and that it was his father who had moved [164] [166]

[10] This explanation may be only legendary.

[11] Boas, p. 49, states that *Nuxälk* is only applied to the lower villages of the valley. All the writer's information was contrary to this view. [114]

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

361 (31) *Kxdis*, "Ocean Fish-Trap": on the east side of South Bentinck Arm, about a quarter of a mile from the *Nuit"* River. [226] It is doubtful whether this was a town, or merely a camping place of the people of *Nuit"* when using their salmon-trap.

*(32) *Nuit":* on a raised mound at the south side of the mouth of the *Nuit"* River, which enters the head of South [731] Bentinck Arm from the east. The meaning is unknown. This [164] was a populous town until the inhabitants were decimated by an epidemic of smallpox.

*(33) *Tāl·io:* on the west side of the mouth of the river of the same name which flows into South Bentinck Arm from the south. The location of this village was constantly changed, [133] owing to destructive variations in the course of the river. It was formerly a large town, and has been deserted only since 1900. This village had another name, *Tqwantlos*, "Facing," so called because its houses faced those of the town of *Nuit"*.

*(34) *Ās·ux"*, "At the Head": at the head of South Bentinck Arm there is a bay running south-west, into the upper end of which a small stream empties. The trail leading to the [487] lake at the head of Rivers Inlet follows this valley. *Ās·ux"* was located on this creek, at some little distance from the ocean; the name was derived from the geographical location of the town. It has not long been deserted and must have been a populous place to judge from the numerous repositories (II, p. 8).

(35) *Ḳwapx:* on the east side of the mouth of a creek flowing into the bay at the head of South Bentinck Arm, from the south. This town was of moderate size. The meaning of the name is unknown. It is thought to be in the Rivers Inlet language.

VILLAGES AT KIMSQUIT

[133] Two rivers, the Dean from the east, and the Kimsquit from the north, flow into the head of Dean Channel, and the villages of this area can be grouped according to the two rivers.

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

reliable traditions of Carrier settlements there. The probable explanation is that the Bella Coola formerly extended over the area, either in actual fact or according to mythology, but were supplanted by the Carriers.

The Dean River is called *Nulɔl*, and the generic name for the people of the Dean valley is *Sutslumx*. About eighty years ago a smallpox epidemic so reduced the villages on the Kimsquit that the survivors abandoned them and moved to the Dean. At that time a certain Kimsquit man is believed to have said: "We will take their places and kill even their dogs."

Since that time, the joint settlement has suffered one epidemic after another, until a mere handful of the people survive, and they are almost entirely descended from the Kimsquit River immigrants. Within the last few years, these have requested permission from the Bella Coola to abandon Kimsquit entirely and live among them. The two groups have always been on the best of terms, but the Bella Coola have not forgotten the fate of the Dean River people and have been unwilling to admit the Kimsquit survivors.

Villages on the Kimsquit River, Sä·tsk'

*(44) *Sä·tsk':* this large and important town, at the mouth of the river, was deserted at the time of the smallpox epidemic.

*(45) *Nuxwɔlst:* this settlement can be grouped with the last-mentioned, although situated on the shore of Dean Channel, at the site of the present Manitou Cannery, six miles away. No meaning of the name is known.

Tribal Organization

The subject of this monograph is the people of the above forty-five villages. They will be referred to as a *tribe*, and as this term is customarily limited to a political unit, a brief justification for its use is necessary.

Each Bella Coola village consisted of a single row of houses, built along the shore of a river or the ocean. The front doors

1: McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6
Bellabella NE5

THE *ɪstämɣ*[1]

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Before the smallpox epidemic, about 1865, there were towns on the fiords and villages of Dean Channel between Kimsquit and Bella Bella. The inhabitants were called *ɪstämɣ* by the Bella Coola, and *ɪstaitɣ* by the Bella Bella. Their settlements were at Elcho Harbour, Green River, Cascade Inlet, and at several unidentified places. Their language is said to have differed slightly from that of the Bella Bella, but the people themselves married freely with both Kimsquit and Bella Bella, thus forming a connecting link between these tribes.

A list of *ɪstämɣ* towns was obtained from one old man, who claimed to be a descendant of the people. It was impossible to verify this information, and since he himself was not an ideal informant, the following can be regarded only as approximately correct.

(1) *Älko:* at Elcho Harbour.

(2) *Kɪlde·t:* on a fiord one mile above the last-named.

(3) *Älllɪk* or *Yuqwa·t:* on a river three miles above the preceding.

(4) *Nuwaisä·x:* on a river two miles above the preceding.

(5) *Nusqatl:* on a fiord three miles above the preceding.

(6) *'Omllom:* on a fiord three miles above the preceding.

(7) *Ŝuxwɪlk:* on a river two miles above the last-named and thirty miles below Kimsquit.

According to the old man from whom the above list was obtained, *Nuxwɪlst*, at Kimsquit, recorded earlier as village no. 45, was also populated by *ɪstämɣ* people. There was so much intermarriage between the two groups that it is now impossible to ascertain whether the inhabitants not only of *Nuxwɪlst*, but of *Suxwɪlk* as well, were predominantly Kimsquit or *ɪstämɣ*.

BC
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[648]

The open plateau in which the Bella Coola River rises has always made travel possible for long distances, so that not only

1 ["Bellacoola term for the people of mixed Bellabella - Kimsquit stock who inhabited the shores of 'Dean Channel' - see 2: McIlwraith, cat. 116, p584 - Analyst]

1: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

621
623 ters, and the village constitutes a unit for all dances; in fact
[535] this ceremonial unity is its most important function.
[796] With the exception of a few villages built on the seashore,
each Bella Coola settlement consists of a row of houses on the
361 river bank. These are of the usual rectangular, plank-built
[184] type typical of the North-West Coast. In front of them
[342] stretches a sidewalk, usually supported by piles on the side
[171] nearest the river to make it level. The houses, too, in many
cases have piles beneath their front ends, made necessary by
the steep slope of the bank. In large villages there may be two
rows of houses, behind and above one another. Usually there
[481] is a rough path parallel to the row of houses at the very edge
of the river. The number of houses varies; before the smallpox
[164] epidemic some villages contained as many as thirty or forty,
others, only two or three. There is no definite arrangement of
the houses; anyone may build where there is a vacant space.
[433] Much the same arrangement occurs in the sea-coast villages,
each of which depends for its main sustenance on an ocean
fish-trap, as the river villages depend on a salmon-weir.

342 The central part of each house is occupied by a large fire,
[354] often sunk a considerable distance below the level of the floor,
and around this is an open space free to all. Toward the side-
walls are raised the partitions, forming bedrooms for the dif-
ferent families, or for different members of one. In many cases
the flooring is removed in three or four parts of the house for
small fires on which different groups cook, the central fire
being used for heating and for more important meals. The
[592] number of families occupying a house depends on its size; an
[622] important chief, with many relatives, often builds an enormous
house which is occupied by ten or more families; smaller houses
contain only two or three. Life in the larger houses is free
and open; people are constantly passing in and out, and any-
[261] one present when food is being distributed is given a share as
a matter of course. Most of the houses are decorated with
[353] carved upright posts and paintings on the beams and back-wall.
[535] A door through the latter leads to the back-room, so important
in dances.

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

and influence may have won for him. One or two instances are known of contact between parent and child, a matter in which it is the duty of no one to interfere; if a person thus flouts public opinion, it is his own affair.

In view of the firmness of the marriage bond and the absence of professional prostitutes, it is difficult to explain the wholesale exodus of Bella Coola women to Victoria in the last century. In some peculiar manner this came to be regarded as socially proper. The daughters both of chiefs and commoners trooped off for a varying period of months or years and those who returned brought back venereal diseases which appear to have been unknown before that date. Few of them bore children afterwards, a factor of prime importance in estimating the reasons for the decline of the Bella Coola. The motives which led the women to the city seem to have been: (1) the desire for wealth; (2) the influence of strong liquor; (3) the lure of a strange environment; (4) the attraction of the white men, on account of their higher culture.

It is fortunate for the Bella Coola that this fatal custom has ceased to be considered estimable, although the harm already done may be irremediable.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

tries to speak to living relatives, but his whistling language is unintelligible and frightens the hearer. Ghosts dislike urine, and the only means known to keep them away from a house is to sprinkle this liquid outside the door, a common Bella Coola custom. There is no actual danger in hearing a ghost, and little even in seeing one, provided the observer does not relate his experience, but should he try to do so, something happens to his mouth as if an invisible hand had been clamped over it to prevent his words issuing forth. He can neither eat nor drink and soon dies.[46] It is possible that other beings are responsible for this same affliction, but as no sufferer has ever been able to explain the cause of his ailment, no one knows. The most dangerous ghost is that of a person who, buried without a nose-ring, is unable to disintegrate into his elements. The sight of such an apparition causes almost immediate death through contraction and closing of the mouth.

An unpleasant habit of ghosts is the throwing of stones at the living. This is done partly from a love of mischief, and partly to remind their relatives of their needs. An old Kimsquit man described how, when encamped on King Island, he had almost been struck by a stone which seemed to fall from a tree. He realized that it must have been thrown by a ghost, and his opinion was confirmed when he found he could not speak. He instantly built a fire and cast on it both food and clothing as offerings to the dead, which had the effect of loosening his mouth. Pondering on the reason, he remembered that one of his relatives had died not far away, and that he had failed to give him any crumbs for a long time. In this case, as in many others, the stone was visible, though the thrower remained invisible.

Even near approach to ghosts is sometimes dangerous. The same man related how, when hunting, he heard what he thought was the note of a water ouzel, and passed by heedlessly. In a few minutes he thought he heard the cackling of geese, but the sound, instead of continuing to come from a pond a few hun-

[46] The disease attributed to the actions of ghosts may be lock-jaw.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

obtained two wives, the name of one being *T̈lisla*. He returned to Bella Coola with them.

Nänalskwitl knew that presently he was fated to become immobile, a seat of petrified power. Since he was able to select where this was to be, he chose the site of Mount *Nusḳalst*, midway in the Bella Coola valley, as a convenient place to overlook the doings of men. Before he transformed himself into this mountain, he determined that he would have people visit him; accordingly he changed his axe, *Nuskumidjusta*, which he carried concealed beneath his blanket, into *sḳalst*, a stone much used for axes and adzes. Until the introduction of white man's tools his wish was gratified; people came from far and near to obtain the necessary material.

The human origin of the mountain is still remembered, since it is often spoken of by its chiefly names, *Nänalskwitl* and *T̈lisla*, relics of its existence as a man. This story is regarded as an origin myth, and as such might have been included in vol. I, chap. VI.

This mountain is regarded with awe by the Bella Coola on account of its great height, but it seems to lack most of the characteristics ascribed to other places where power has been petrified.

(10) On one of the mountains above Cascade Inlet there used to be a stone eagle with outstretched wings which came to this earth with the first people, but was petrified one day when drying its wings after fishing. About 1860 part of its beak fell away. A change in the condition of any of these places had long been regarded as an omen of misfortune, so the epidemic of smallpox that soon after ravaged the coast was not unexpected.

(11) *Ällssmos*: An unidentified spot where a *snuiq* of the mountain was petrified. At this place there is a small pool which is the repository (II, p. 8) of a certain *kusiut* dancer.

(12) *ɯɜ̱ɛkam*, "The Walker," the name both of a supernatural being and the spot where it is localized. This is not far from the glacier that lies near the junction of the trails from *Snuẖli* and *Tăl·io*; it is the largest one in the vicinity of Bella Coola and is said to move its position. The being is in some way connected with it, hence the name.

1: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

* 539 * 787 777

Bella Bella man was fishing when a salmon jumped into his canoe and died at once, without the usual flopping and struggling. The fisherman took it home and ate it, though his wife refused to touch it, as being uncanny. Presently the man's lower jaw became diseased and he lost his teeth. The salmon must have been a *sɔsiutl*.[16]

The mere sight of a *sɔsiutl* does not bring the misfortune which follows the killing of one by faulty means. On the other hand, if slain in the proper manner great good fortune will result. One method is to put a stick near it in the water, whereupon the fish will jump ashore and flop around, shedding its scales. The hunter should then kill it and, crouching down, say:

"I wish I had a salalberry leaf, or a piece of dead alder."

Both of these have sharp-cutting edges. If he then puts his right hand behind him, whichever he has asked for will be there, though no one knows how it comes. Then he must cut the fish lengthwise into two parts, throw away the right half and the head, wrap the left in his cape,[17] and run from the spot, taking care to go neither up nor down hill. Soon a landslide will take place, sweeping away the ground on which he has stood, even though it be level. He must hide the half *sɔsiutl* in a hole in a cedar tree for one year without saying anything about his treasure. During this period he must not hunt or embark on any other important enterprise.

When the year has elapsed he may tell the people of his experience and sell tiny fragments of the *sɔsiutl* for large sums. The purchasers wrap these fragments in cedar-bark and with them daub fish-weirs and traps, thus attracting animals and fish. A man obtaining a *sɔsiutl* in this way can show his children where it is concealed, and so transmit his power to them.

THE CATCHING OF A *Sɔsiutl*

Not many years ago, a certain *Oulxăn·i* constructed an ocean salmon-trap below Kimsquit. One moonlight night he saw in it a white, gleaming salmon and at once jumped to the conclusion that it was a *sɔsiutl*. Being a wild, reckless fellow, he determined to try to obtain supernatural good fortune from his prey, though he was ignorant of the proper procedure. Waiting until the receding tide had almost laid bare the floor of his pen, he leapt down from the weir and clubbed the salmon to death, heedless of the scales which it was shedding in all directions. Then *Oulxăn·i* cut it

[164] [823]

[16] It appears that the fisherman was a victim of pyorrhœa, in consequence of which his teeth were extracted by a dentist, but the patient is convinced that his misfortunes are due to the salmon which entered his canoe.

[17] The left of anything is said to be more valuable than the right because when a man dances it is the left side which is nearer the sun.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

"Please remedy the invalid." 755

This is virtually a prayer, addressed to the deceased owner of the skull, and accordingly verges on appeal to the dead. None the less, there is no concept of active supplication to any individual ghost, but rather of acquiring aid by the use of a supernatural object.

For one year after this treatment, sexual intercourse is forbidden to both practitioner and patient. The latter, though not the former, dies if either fails to observe this taboo. The use of an old man to apply the medicine is to lessen danger from this source. The owner of this remedy is always liberally rewarded and some old men carefully preserve a skull under a rock-ledge in order to be ready if called upon. [785] [761]

For Smallpox

Pick up a toad, and tear off its head with the teeth, swallowing some of the blood. 757

This is an ancient remedy for some other ailment which was tried as a last resort during the smallpox epidemic. One man who succeeded in practising it on four successive days was cured of the dread disease.

For Consumption

Boil leaves and stems of a certain fleshy plant (not identified) in water and drink the decoction. The potency of the medicine increases accordingly to the number of plants used.

This medicine was a Nootka Indian's hereditary cure for a cough which was found to be effective for consumption as well. The malady was so prevalent on the coast in the last century that it seemed as if the inhabitants were doomed; this remedy was allegedly discovered at that time and knowledge of it spread rapidly from tribe to tribe, saving the lives of hundreds. The Bella Coola recognize that this was a private medicine, but have ceased to regard it as such and have no hesitation in applying it whenever required. [177] [164]

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

(3) Pound bark and wood of the black hawthorn in water and drink the brew. 757

(4) The following medicine must be prepared by the patient himself. It is not generally known, but the woman from whom the information was obtained claimed that it had been used with success by her brother.

Obtain a human bone, or a piece of a coffin, and burn it secretly in the forest at some distance from the village. Mix the ashes with dog-fish oil. After preparing the medicine the patient must remain alone in the woods for four days. He can then return home and rub the mixture on his genital organs to reduce the swelling. The sufferer must remain continent for one year or the disease will return with increased malignancy.

It was impossible to learn which types of venereal disease are believed to be curable by these medicines. Nor could definite information be obtained concerning the length of time that the Bella Coola have suffered from these maladies. Most of the old people affirmed that they were unknown before the coming of the white man, although one elderly woman was emphatic in stating that they had experienced them for many generations. 164 ●

For Difficult Delivery (three means) 757 845

(1) The usual remedy, which has been described already, is to apply hot ashes to the woman's feet as soon as the pangs of delivery are felt.

(2) If delivery has been delayed beyond the usual time, it can be accelerated by giving the woman a morsel of the testicle of a beaver mixed with water. This causes the infant to be born at once.

(3) In case of extremely protracted delivery, a husband can help his wife by urinating upon her head.

For Breast Trouble 757

The cure for a pain in a woman's breast is to make a deep incision so that the blood flows freely.

2: McIlwraith E-5 (1922-1924) 1948
NE5 Bellacoola NE5

ẖaẖaxiut send back X's call in the usual manner. Then, two by two, the masks are cast on to the fire and the ceremonial is over.

THE DANCE OF THE TALLY POSTS

As previously described, a tally post is erected in the land above for every Bella Coola at birth. As long as this memorial is upright and firm, the individual to whom it refers enjoys health and prosperity, but if it becomes crooked he falls ill. The uninitiated believe that several *ẖaẖaxiut* have the prerogative of climbing to the land above during the ceremonial season and straightening leaning tally posts. This is such a useful ability that it must have exercised great influence on the uninitiated in early days, but the rite has not been properly carried out since the smallpox epidemic in the last century. The following account was obtained from two old men who remembered the manner in which a certain *Oulkul of Tsmoil* performed a year or two before "The Great Sickness." Neither of the informants was a *ẖaxiut* at the time, but they were able to supplement their recollections of the dance with what they afterwards learnt when initiated, so the following account is probably accurate in outline though deficient in detail. It will be convenient to refer to the dancer as X, and describe the ceremony in the present tense. It was also performed at Kimsquit many years ago.

The rite resembles *ẖaxiatem* dances in many respects. X must obtain the consent of the marshals during the preceding summer, and their permission is refused unless the prospective dancer is a man of proved discretion. If they agree, X asks a number of *ẖaẖaxiut* women to help him by making a very long and strong rope of nettle fibre. At intervals the work-women gather for the purpose in the back-room of X's house, taking care that no uninitiated see what they are doing. Every effort is made to ensure that there is no flaw in the rope as a break would be a serious matter, punishable by death.

Near the winter solstice the marshals choose a suitable time

9: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

CONIFERAE, PINE FAMILY

Juniperus communis L., Juniper

Bella Coola: Roots, leaves, branches, and bark boiled, and the decoction taken internally as often as desired for many ailments, including a cough from the lungs, and pain in the stomach. Neither a purgative nor an emetic.

Southern Carrier: Branches boiled, and the vapour inhaled for headache and pain in the chest.

Northern Carrier: Tips boiled, and the decoction taken internally as a purgative, also for a cough.

B 137 957

Juniperus sp.

Gitksan: Entire plant, including roots and berries, boiled for a day, and the decoction, when cool, taken internally for many ailments, including hemorrhage and kidney trouble. A purgative and diuretic.

B T 137 957

Thuja plicata Donn, Red Cedar

Bella Coola: Very soft bark used to bind up wounds, and to cover poultices of false hellebore (*Trautvetteria grandis* Nutt.) and of tall buttercup (*Ranunculus acris* L.).

Leaves, sometimes with the gum-coated cones, boiled, and the hot decoction taken internally for pain in the stomach. Neither an emetic nor a purgative.

Leaves powdered by pounding, mixed with a little cold water and taken internally for pain in the stomach, also externally for coughs and internal pains, as heart trouble, rheumatism, swollen neck, and pain in the stomach. *See also* Polypody, page 48.

Gitksan: Not used.

Chamaecyparis nootkatensis (Lamb) Spach, Yellow Cypress, Yellow Cedar

Bella Coola: A little soft bark used to cover poultices of false hellebore (*Trautvetteria grandis* Nutt.) and of tall buttercup (*Ranunculus acris* L.).

B 137 957

Pinus contorta Dougl., Scrub Pine, Jack Pine

Bella Coola: Gum applied to cuts.

Gum chewed and applied to broken skin.

Gum at the ends of branches, collected in November, December, and January, boiled and the decoction taken internally for "consumption."

Gum—like that of tideland spruce (page 51) and western hemlock (page 51)—mixed with the baked stems and leaves, or the dried and pulverized bulb, of false hellebore (page 53), and applied as a poultice (sometimes spread on red cedar bark) to the chest for heart trouble, and to the arms for rheumatism. Burned the skin within two or three days, but was sometimes left on as long as two weeks.

E [152]

B [164]

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE
Carrier NE7
Tsimshian NE15
Sekani NE14
Chilcotin NE8

Ca
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137
757

Southern Carrier: New shoots boiled, and the decoction taken internally for pain in the stomach. Resembled the decoction made from the bark of the aspen (page 54), or from the new shoots and bark of the tideland spruce (page 81), but the last-mentioned considered most efficacious.

Northern Carrier: Needle tips mixed with large needle tips of the "British Columbia pine" (*Pinus* sp.?), the inside bark of the wild gooseberry (*Ribes* sp.?), bark of the red-osier dogwood (*Cornus stolonifera* Michx.), the inside pulp of raspberry canes (*Rubus* sp.), stems of the "bearberry" (?black twin-berry, *Lonicera involucrata* Banks?), and the inner bark of the wild rose (*Rosa* sp.), placed in a vessel holding four gallons of water, boiled down to a thick decoction, strained, and bottled. About two tablespoonfuls taken, at sunrise and sunset, for constitutional weakness or paralysis, or if the body were covered with sores.

Gum obtained by heating a green piece of pine (sp.?) painted on the eye to remove white scum and to cure snow-blindness.

T

Sikani: Pitch chewed and the saliva swallowed for a cough.

[412]
[263]

Gitksan: Inner bark (scraped from the trunk with a bone scraper after the outer bark had been removed) eaten both for food and as a blood purifier. Purged the body in from half an hour to an hour.

[164]

Shavings of the yellow resinous timber found after removal of the bark boiled, the decoction placed in oil, and taken internally as a purgative and diuretic for many serious ailments, including gonorrhoea. Said to produce beneficial results in "consumption."

Young needles plucked in June and eaten as a purgative and diuretic.

For use with a fern, see page 48.

B
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137
757
164

Abies grandis Lindl., White Fir, Balsam Fir

Bella Coola: Bark of root or of stem boiled, and the decoction taken internally every day for tuberculosis and stomach trouble. Said to have cured many cases of tuberculosis.

Gum from bark blisters found on young trees warmed, mixed with mountain goat tallow, and taken internally for sore throat; also drawn on a hair across sore eyes.

Young, green leaves baked, mixed with fruit of skunk cabbage (*Lysichiton kamtschatcense* Schott.) gathered in October, or the buds gathered in April, split, dried on top of the house, roasted, mixed with a small quantity of slightly roasted roots of the cow parsnip (*Heracleum lanatum* Michx.), one or two cupfuls of the gummy buds of the black cottonwood (*Populus trichocarpa* T. and G.), and four or five cupfuls of fresh eulachon oil, allowed to stand one day, then boiled and kept in a box for a hair perfume. Kitimat Indians said to be more expert in its preparation.

B
[302]
[171]

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[757]

Southern Carrier: Tree used for medicine, but details not obtained.
Chilcotin: Not used.

Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE9
Thlinkon NE15
Sekani NE14

Abies sp.

Northern Carrier: Bark boiled in water and the decoction taken internally as a purgative.

Gum used as an ointment on wounds, and especially on burns.

Sekani: Gum applied to wounds.

Gitksan: Juicy inner bark, scraped from the trunk of the tree, after removal of the outer bark, taken internally for constipation.

Gum from the bark blisters taken internally as a purgative and diuretic for "consumption," gonorrhoea, and many other serious ailments. Applied externally to cuts and sores, especially the sores of gonorrhoea.

The young cones, obtainable in August, dried across, mashed, and used for the same purposes as the gum from the bark blisters.

See also here, page 48.

Pseudotsuga taxifolia Britt., Douglas Fir

Bella Coola: Gum boiled and taken internally, while warm, as a diuretic for gonorrhoea.

Gum, spread on red cedar bark, applied to cuts. (One informant said that although gum of scrub pine (*see* page 48), hemlock (*see* page 81), and thinland spruce (*see* page 81) were good, Douglas fir gum made cuts worse.)

Gum mixed with dogfish (shark) oil or, if that were not available, eulachon oil, taken, two spoonfuls at a time, with warm water, as an emetic and purgative for colds, rheumatism, gonorrhoea, constipation, intestinal pains, and diarrhoea.

Southern Carrier: Not used.

Gitksan: Not used.

Tsuga heterophylla (Raf.) Sarg., Western Hemlock, and **Tsuga Mertensiana** Carr, Mountain Hemlock

Bella Coola: Leaves chewed and applied to burns.

See also scrub pine (page 48).

Gum warmed and applied to cuts. Not boiled for a diuretic for gonorrhoea.

Burning twigs applied to the skin for various internal ailments.

Southern Carrier: Not used.

Gitksan: Not used.

Picea sitchensis Carr., Tideland Spruce

Bella Coola: Tips of small, but not of large, spruces mixed with blue currant (*Ribes bracteosum* Dougl.), young juneberry (*Amelanchier florida* Lindl.), and crushed branches (leaves and stems) of garden snowberry (*Symphoricarpus racemosus* Michx.), boiled and taken internally for gonorrhoea.

Sap from the peeled trunk taken in doses of from half a cup to a cupful as a laxative from May to August.

5: Smith E-5 (1920-1923) 1929 NES Bellacoola NES
COTTIER NES
Thompson NES

ARISTOLOCHIACEAE, BIRTHWORT FAMILY

Asarum caudatum Lindl., Wild Ginger

— *Bella Coola:* Boiled, and the decoction taken internally for pain in the stomach, but not for diarrhoea or vomiting.

Boiled, and applied externally for headache, intestinal pains, and pain in the knees.

Southern Carrier: Not used.

POLYGONACEAE, BUCKWHEAT FAMILY

Rumex occidentalis Wats., Western Dock

Bella Coola: Roots roasted for a short time in a hole in the earth among the ashes of a fire, covered with earth, mashed, and applied in quantity as a poultice for boils. Both leaves and roots used, according to another informant, and the poultice applied to wounds as well as boils.

Leaves used for a sweat bath for pains similar to rheumatism all over the body. Stones were heated, a little cold sand spread over them, and leaves spread on the sand; or else the leaves were spread on hot ashes. The patient sat or lay naked directly on the leaves, and was covered with blankets. Western Nettles (*Urtica Lyallii* Wats.), small branches of black cottonwood (*Populus trichocarpa* T. and G.) with the leaves on them, or the small kelp found on rocks were sometimes used when leaves of the western dock could not be obtained.

Southern Carrier: Not used.

LORANTHACEAE, MISTLETOE FAMILY

Arceuthobium americanum Nutt., Small Mistletoe

Bella Coola: Boiled, and decoction taken as a potent medicine for hemorrhage of the lungs.

Southern Carrier: Boiled, and decoction taken freely for hemorrhage from the mouth, tuberculosis of the lungs, and emaciation.

NYMPHACEAE, WATER-LILY FAMILY

Nymphaea polysepala (Engelm.) Greene, Yellow Pond-Lily

Bella Coola, old custom: Used in a magical way for pain in all parts of the body. A root in many cases as long as a man's leg was cut free from the bed of a pool with a hemlock pole sharpened like a shovel. A hollow was made in it, water placed in the receptacle, and hot stones added. The stones were changed four times, after which the patient drank one or two cupfuls of the water. He repeated the dose each day for four days. To be effective the root had to be thrown back into the water, not on the ground.

Present custom: Root boiled twelve hours, and decoction taken internally for pain in any part of the body, such as "consumption", rheumatism, heart disease, and gonorrhoea. Considered good for the blood. Not used as a diuretic, or for diarrhoea, constipation, or vomiting.

Okanagon: Infusion of scrapings of toasted root (or according to another informant, heart of root, boiled) taken internally for hemorrhage of the lungs and as a contraceptive.

9: Smith E-5 (1920-1923)1929 NE5 Bellacoola NE5
Carrier NE7
Tsimshian NE15
Sekani NE14

Rosa sp., WILD ROSE

Bella Coola: Roots and branches boiled, and the decoction taken internally, even ten cupfuls a day if desired, as a purgative for pain in the stomach.

Southern Carrier: Not used.

Northern Carrier: *See* scrub pine, page 69.

Sekani: Roots crushed, steeped in water, and the decoction used as an eye-wash.

Gitksan: Not used.

Physocarpus opulifolius (L.), Maxim., NINE-BARK

Bella Coola: Inner bark boiled for two hours, and two to four cupfuls of the decoction at blood heat taken internally as an emetic for persons dizzy with pain. Four or five cupfuls of lukewarm water then taken as a cleansing emetic and repeated about five times.

Inner bark boiled a long time (when it ceased to have emetic properties), one cupful of the hot decoction taken internally, and thereafter applied externally as a wash twice a day for gonorrhoea and scrofulous glands in the neck. Said to be a laxative that caused the glands to break, discharge fully, and heal. A cupful taken internally daily in advanced cases.

Southern Carrier: Bark (gathered near the coast) boiled for two hours, and two cupfuls of the decoction taken as an emetic, or one cupful as a purgative. Said to act in half an hour, and to be an excellent remedy, but fatal in too large a dose.

Aruncus sylvester Kost., GOAT'S BEARD

Bella Coola: Roots boiled, and one or two cupfuls of the decoction (or as much as desired) taken internally for pain in the stomach and gonorrhoea. A diuretic, but neither a laxative nor an emetic.

Roots boiled in grease of mountain goat (*Oreamnos montanus* Ord.) for a day and the decoction taken internally for smallpox.

Southern Carrier: Not used.

Gitksan: Not used.

Cerum macrophyllum Willd., LARGE-LEAVED YELLOW AVENS

Bella Coola: Roots boiled, and decoction taken internally for pain in the stomach, but not for diarrhoea, or vomiting. Leaves, usually chewed but sometimes bruised, applied to boils.

Southern Carrier: Leaves boiled and the decoction taken internally for any sickness.

Leaves boiled and applied to bruises.

Pyrus sitchensis (Roem.) Piper., MOUNTAIN ASH

Bella Coola: Bark of the roots, and sometimes the inner bark of the stem, collected at any time of the year, boiled for an hour, and the hot decoction, weak or strong, preferably the latter, taken internally for the stomach or rheumatism. Said to effect a cure in from one to seven days. Not taken for diarrhoea, or vomiting; and for rheumatism sometimes poured into a large box and used as a bath. Used also as an eye-wash.

Southern Carrier: Bark chewed for colds.

Gitksan: Fresh fruit crushed and eaten raw as a strong purgative.

S: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

Ledum groenlandicum Oeder, LABRADOR TEA
Bella Coola: Leaves boiled, and the decoction used as a simple beverage, or for pain in the stomach, but not for diarrhoea or vomiting. Neither an emetic nor a purgative.
Southern Carrier: Not used formerly, now as a beverage only.
Gitksan: Leaves boiled, and the decoction used as a diuretic, or merely as a beverage.

Gaultheria shallon Pursh, SALAL
Bella Coola: Leaves toasted, pulverised by rubbing, and applied to cuts.
Southern Carrier: Not used.

LABIATAE, MINT FAMILY

Prunella vulgaris L., HEAL-ALL
Bella Coola: Roots, leaves, and blossoms washed, boiled, and a cupful of the weak decoction taken internally for the heart. Not used for diarrhoea or vomiting.
Southern Carrier: Not used.
Gitksan: Not used.

Mentha canadensis L., MINT
Bella Coola: Entire plant boiled, and the decoction taken internally, as often as desired, for pain in the stomach. Not used for vomiting, constipation, or diarrhoea.
Southern Carrier: Entire plant boiled, and a cupful of the decoction taken internally for the stomach, colds, lung affections, and various ailments.
Gitksan: Not used.

SCROPHULARIACEAE, FIGWORT FAMILY

Castilleja miniata Dougl., PAINT-BRUSH
Bella Coola: Not used.
Southern Carrier: Not used.
Gitksan: Entire plant boiled, and the decoction taken internally for bleeding, stiff lungs, sore eyes, and lame back, possibly caused by kidney trouble. A purgative and diuretic.
Seeds boiled and the decoction taken internally for coughs.

CAPRIFOLIACEAE, HONEYSUCKLE FAMILY

Lonicera involucrata Banks., BLACK TWIN-BERRY
Bella Coola: Leaves chewed and cud applied for itch.
Leaves chewed and applied to boils, after they were cut open, to draw out the poison.
Leaves crushed and applied to burns and sores of gonorrhoea.
Bark toasted, pulverised, and applied to sores of gonorrhoea.
Bark boiled and decoction taken internally for cough.
Southern Carrier: Bark boiled for five hours, and the decoction used daily as an eye-wash. Roots, leaves, and berries not used.
Northern Carrier: See scrub pine (page 49).
Gitksan: Fresh juice of berries used in sore eyes. Inner bark (when berries not available) soaked in water, and the milky solution used in the eyes.

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15
Sekani NE14

Symphoricarpus racemosa Michx., GARDEN SNOWBERRY

Bella Coola: Branches, large and small, with the bark left on, boiled, and the decoction taken internally daily as the best cure for gonorrhoea. A diuretic. Roots, blossoms, and berries not used for medicine, unless, as one informant stated, the berries were used with the branches.

See also tideland spruce (page 51).

Southern Carrier: Juice of ripe berries used in sore eyes.

Gitksan: Not used.

Sambucus racemosa L., RED-FRUITED ELDER

Bella Coola: Bark of the roots placed in water, a few hot stones added until water reached blood heat, and decoction used as a powerful emetic and purgative for pain in the stomach.

Bark of the roots peeled with the teeth, chewed, preferably with a little cool water, and juice swallowed as an emetic and purgative. Said to act within half an hour.

Southern Carrier: Roots boiled, and two cupfuls of the warm decoction taken internally twice a day as a purgative.

Northern Carrier: Roots brewed, the first water discarded and the second taken internally as a purgative.

Sikani: Bark boiled, and the decoction taken internally as a purgative.

Gitksan: Bark of roots scraped off, water added to the bark, and the infusion taken internally as an emetic and purgative.

Viburnum pauciflorum Raf., SQUASHBERRY

Bella Coola: Bark chewed, and the juice swallowed for whooping cough and cold on the lungs.

Southern Carrier: Not used.

Northern Carrier: Inside bark crushed, steeped in cold water until the water turned green, and one cupful of the infusion taken internally as a purgative and for dysentery.

Gitksan: Bark and twigs boiled, and one cupful of the decoction taken internally in the morning for coughs and "consumption". Said to be always taken in conjunction with devil's club (page 62). *See also Angelica genuflexa* Nutt., page 61.

VALERIANACEAE, VALERIAN FAMILY

Valeriana septentrionalis Rydb., VALERIAN

Bella Coola: Not used.

Southern Carrier: Roots, mixed with grease, used for perfume.

Northern Carrier: Valerian? blossoms crushed, and the oil, often mixed with fat from a black bear hide, applied as a hair tonic. Believed to make the hair smooth and shiny, to help its growth, and to give it a fragrance.

Gitksan: Entire plant steeped in bear grease and the grease applied to hair and face as a perfume.

Valeriana sitchensis Bong., VALERIAN

Southern Carrier: Leaves mixed with grease used as a perfume for the hair.